

seemed to be one of their favorite places for settlement. They also established settlements in New England, Ohio, Maryland and Indiana. These early brethren had some peculiar views, which have long since gone out of vogue. One of which was, that the people of the different sexes lived apart. They did not *forbid* marriage but they *discouraged* it. Another was, that they considered it unlawful to take interest for money.

Those brethren who emigrated to Pennsylvania established themselves in Germantown near Philadelphia; here they built the first church ever erected within the limits of the city, and here too, Christopher Saur who was a minister in the Brethren church, held the first sabbath school ever organized *anywhere*. Although we are aware that this statement is discredited by many people who claim that the first sabbath school was organized by Robert Raikes of Gloucester, England, during the year 1780 or 1781. But from facts and dates which have been discovered, it has been learned that to America belongs the honor of having first established Sabbath schools, and in an address by Hon. Judge Pennypacker before the Pennsylvania Historical Society at Harrisburg held in October, 1891. He very clearly proved that Sabbath schools were established by Robert Raikes in England.

Furthermore in the school which Robert Raikes established, he taught the boys to read, write, spell etc., and the girls were taught sewing and knitting or in other words he taught things concerning their *temporal* welfare while on the other hand Christopher Saur taught the Bible or things concerning their *spiritual* welfare, thus, notwithstanding the hardships and difficulties incident to the settling of a new country, we find our pioneer brethren *early* struggling for the *advancement* of the cause of Christianity and striving to bring up their children in the fear and admonition of the Lord.

From the time Sabbath schools were first established to the present day they have been increasing and multiplying until to-day, we find them in almost every city, town and hamlet in which Christianity is preached.

During the latter part of August, 1889, several energetic Christians of the Brethren church rented Vaughns Hall on Liberty Ave. this city, and on Sabbath, Nov. 3rd, held a meeting in that place. Then and there was organized what is now known as the first Brethren Sabbath school of Pittsburg having a total attendance of forty-five people at the first meeting.

Mr. D. J. Boles was chosen their first superintendent and has held that position ever since and the Sabbath school owes much of its rapid advancement and present high

standing to his personal efforts in striving to build it up to rank among the *first* in the country.

From the Sabbath school was organized a church by Rev. McFadden, January 23rd, 1890. From that time until May the pulpit was filled with supplies of the church. In May Rev. McFadden was installed as minister. He continued to preach to this congregation until Oct. 1891, when Elder Snyder was called to fill the pulpit and he remained until April 1892, he then being succeeded by Rev. Spanogle who held the charge until October 1893 when Rev. D. J. Boles our present pastor took charge.

The growth of the Sabbath school was rapid from its organization and in a few years had outgrown the capacity of the hall. Then the members began looking for a suitable place to build a church, and selected a plot of ground at the corner of Dearborn and Fifty-second streets. On this plot they erected our present church. In which the *faithful* members of the Sabbath school assemble Sabbath after Sabbath to listen to the teaching of the Divine Word.

We now have one hundred and forty-five scholars enrolled with an average attendance of one hundred and thirty for the past year.

They are now divided into twelve classes each taught by an efficient and faithful teacher.

Viewing the Sabbath school at its present height of prosperity and then allowing our memories to carry us backward for a space of five years to its organization and then comparing *now* with *then*, we can, perhaps, form a faint idea of the vast amount of influence for good that can be exerted by a few energetic but faithful Christians.

This should certainly be a strong incentive to every Christian to do more and better work.

So build we up our Masters' cause.

THE INFANT CLASS.

BY SADIE ANDERSON.

We have met to-night, for the purpose of celebrating our fifth anniversary as a Sabbath-school.

You will, no doubt, hear about Sabbath-school work in general, from those present who are more able to talk on that subject than I, but I will try and tell you something about my own class.

When first asked by our superintendent to teach the infant class, I must confess that I felt like refusing, but now I would not like to give them up; that is, I would not like to for it would be impossible of any one associating with them any length of time, not to become attached to, and interested in them.

The infant class, I think, is of as much im-

portance as any other class in the school. I do not mean to imply that one class is of more importance than another, but you know people are sometimes apt to slight the little ones, simply because they are little.

You have heard such remarks as these made by people speaking of an infant class. Oh, you can't do much with such little tots, or, how can one teach children that cannot read, they will do better by and by. If they cannot read, can we not do it for them, and then perhaps there will not be an opportunity in that, by and by, so much depended upon, so now is the time.

Children are very easily interested but the trouble is to keep them interested. To do this one has very often to change the subject. When their interest commences to fag if you are reading, stop and talk about what you have read and ask a few questions, then change the subject. This will perhaps have the desired effect of arousing the lost interest. Above all things, a teacher should be interested himself, for the children will discover the fact that you are not interested even before you are aware of it yourself.

If the teacher goes about his work in a listless sort of way, or as if it were his duty, the children will probably catch the same spirit. But, let the teacher thoroughly understand the lesson himself and then put his whole heart into the work and his efforts will not be useless, for he in whose work we are engaged has promised that they will bear fruit some thirty, some sixty, and some an hundred fold. The scholar too, has his part. He can make an effort to be present each Sunday, can give his undivided attention to his teacher, bring new scholars into the school and do a great deal more if he only tries.

So then, let us all, officers teachers and scholars, unite in our efforts in this great work, and we will be successful, for in unity there is strength. Let us be faithful in training the little ones, for they will some day take our place, and the kind of teachers and officers they make will depend to a great extent, on the training they receive now, so they should be considered first, and nothing should be thought too much trouble that we do for them.

The Sabbath school has greatly increased numerically and it has been necessary to enlarge the building. Our reports are good. They get better and better, and we ought surely to feel encouraged—more than that, we should rejoice, and hope that, if we again meet here one year from to-night, our report will be even better than it is to-night.

So then, let us not be weary in well doing, but press on, and on that day we shall hear, "Well done, good and faithful servant, enter thou in the joy of thy Lord."